



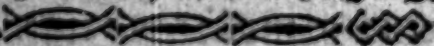


In this boke is cōteyned the Articles of
oure fayth. The. x. cōmaūdementis.
The. vii. workes of mercy. The. vii.
dedely synnes. The. vii. pryncy
pall vtues. And the. vii. Sa
cramentis of holy Chirche
Whiche euery curate / is
bounde for to declare
to his parysshens.
iii. tymes in the
yere. 


As moche as it is straytly comaundyd by
the Constitucionus Prouynciall/ that every
man hauynge Cure and charge of manny
soule/ shall. iiii. tymes in the yere declare and
shewe to suche as they haue Cure and charge vpon in þ
Englyshe tonge in as playne and shorte wayes as they
can. ¶ The Articles of oure faythe. ¶ The. x. comaunds
mentis of the lawe. ¶ The. ii. comaundementis of the
Gospell. ¶ The. vii. werkis of mercy. ¶ The. vii. ded
ly synnes with theyr bzaunches. ¶ The. vii. principall
vertues. ¶ And the. vii. Sacrament of grace with the
Articles of the grete Cursse as dothe appere in the Chas
pitoure (ignozancia/ sacerdotum/ de officio Archipresbis
teri.) ¶ And by the same constitution every Archide
con is commaundyd straytly to dilygently se the Exe
cucion of the same within his Archidicony vt in. c.
Eisdem de officio Archidiconi. ¶ Therfore the saye
de morall doctryne and Instrucion is (accozdyng to þ
mynde and intent of the sayd cōstitucion) translate out
of Latyn into þ Englyshe tonge / By a right cōyng
Doctour of dyuynyte. To the intent that suche Curatis
as wyll not haue the labour and studye for to cōmende
the same to theyr meinoz and so to declare theym/ may
at the leste with lytell labour and studye rede them wor
de by worde vpon the boke as doth hereafter folowe / &
so obserue kepe & truly obey the sayd goodly cōmaunde
ment and ordynaunce. 


¶ Here foloweth the. xii. Articles of oure fayth made
by the. xii. Apostels / and ordeyned by all holy Church
for to be beleuyd and kepe it. 



He firste Article put syant Peter sa-
yuge/ I beleue i god fader almighty
creatour & maker of Heuen & Erthe.
¶ Saynt Andzewe put to h. ii. and
sayd I beleue in Ihesu Crist his one
ly sonne oure lorde. ¶ Saynt Iohn
put to h. iij. saynge I beleue h he was
coceyuyd by the vertue myght/ & power of h holy goost
And bozne of the virgyn Mary. ¶ Saynt James the
grete put to the. iiij. Article saynge/ I beleue that he suf-
fred passyon vnder Ponce pylate crucifyed/ded/ and bu-
ryed. ¶ Saynt Thomas put to the. v. saynge I beleue
that he descended into Hell / and the thirde daye Arose
frome dethe to lyfe. ¶ Saynt James the lesse put the.
vi. saynge. I beleue that he Ascendyd into Heuen/and
sytteth on the right hande of god fader omnipotent.
¶ Saynt Phylpp put to the. vii. saynge. I beleue that
after he shall come and Iuge the quycke and the dede.
¶ Saynt Bartyline we put to the. viij. saynge. I bele-
ue in the holy goost. ¶ Saynt Mathe we put to the. ix.
saynge. I beleue h holy Chirche catholical. ¶ Saynt
Symon put to the. x. saynge. I beleue the comunion of
sayntes and reynyssyon of synnes. ¶ Saynt Jude put
to the. xi. saynge. I beleue the Resurreccyon of the body
¶ Saynt Mathyas put to the. xij. saynge. I beleue the
lyfe eternall. Amen. 

¶ The .x. comaundementis

Here foloweth the .x. comaundement. Whiche ben
includyd & vnderstande in these. ii. that is to saye
firste in the loue of god. the seconde in h loue of thy ney-
boure/and euyn Cristen as is conteyned in the Gospell
of Mathe we the. xxii. Chapter. ¶ The firste comaunde

ment is for to loue god with all thy herte. soule. & mynde. And in this comaundement is prohybt and forbyd all ydolatre/and homage or woꝛshyppynge of dyuerse false goddes. Also here is prohybt all soꝛcery. wytches craftes. all incautacions. with supersticions characters/ and bayne ydyll Inuencions diabolicall. 

¶ The. ij. comaundement is that thou shalte not take the name of thy god in bayne. In this comaundement is prohybt / and forbyd specially all maner of heresye all periurpe all blasphemy/ and vnreuerent takynge of the name of god. **¶** In the. iij. is Comaunde the halowynge and kepyng of the hooly daye of Cristes relygyon frome all warkes scruple. bothe sondayes and festall dayes comaundyd of holy Chirche. **¶** The. iiij. comaundement is. for to honour fader and moder spiritus all and carnall. as all prelates of holy chirche. Curatys. and goostly faders. **¶** The. v. comaundement is that thou shalt kyll no man. Here is forbyd and prohybt vnlauffull sleynge or kyllynge of any persone. by consentynge. spekyng. woꝛkyng. or for fauoure. In this comaundement is vnderstande phibycion of all maner of mayne or hurtynge of any person/they also ben man kylles that wyll not helpe nedye & power folke. But suffer hym to perysshe for lacke of helpe. Also they ben callyd man quyllars that oppzessyth Innocentis/ and kyllyth hym be ouer lyenge or mysse gydyng. Also backbyters scalders and defamers of persons. **¶** The. vi. comaundement is for to auoyde and eschewe all auoutry of weddyd folkys/and all formacon of syngell folkes/all wylfull pollycions/ inordynat Lecherous gestures/and specially synne agaynst kynde whiche cryeth vengeaunce be fore god. **¶** The vij. comaundement is. that thou shalt

do none theste ne be none thefe: here is prohybyt all prey-
 uytakynge or withdawaynge of any thyng agaynst þ
 wyll of the owner. Also all iniuries/ wronges fraudys
 Deceptis by vlcery or vyolent Rape of any mannes good
¶ The. viij. cōmaūdement is þ thou shalt not speke ne
 here false testymonye agaynst thy Euen cristen. here is
 forbyd and prohybyt false Accusacions for to dampne
 or hurte any persone. or to promote any persone vnwor-
 thy. Also all false lesynge of maly's. **¶** The. ix. cōmaū-
 dement is that thou sholdest not desyre thy neyghbours
 res house. Here is forbede and prohybyt all inordynat
 Couetyse of groundes and worldly possessyons wrong-
 fully. **¶** The. x. cōmaūdement is that thou shalt not de-
 syre synfully the wyfe of thy neyghboure/ ne his seruante
 te/ ne his mayde/ ne none of his good fallly.

¶ Here folowethe the. viij. werkes of mercy spiritual.



Hirste is to gyue good counsayle to suche as
 gothe out of the right waye of good leuyng
 that they may retourne to the way of helth.
¶ The seconde is to correct euyl doers that
 they peryshe not. **¶** The. iij. is to teche ignoraunt per-
 sones lest that they be disceyued by blyndnes & the sub-
 tyle crafte of the deuyll. **¶** The. iiii. is to gyue consolaci-
 on to such as be in tribulacion & aduersyte lest they fall
 into dyspayre. **¶** The. v. is to renut and forgyue suche
 as dothe vs wronge that they may come to repentance.
¶ The. vi. is to be pacient in tribulacion after the Ex-
 ample of Crist. **¶** The. vii. is for to deuoutly praye bo-
 the for the quyeke and the dede.


¶ Here foloweth the. vii. warkes of mercy corporall.

The firste is for to fede þ hungry person. ¶ The
ii. for to gyue drynke vnto the thursty persone.
¶ The.iii. for to logge the pooze man or pylgryme.
¶ The.iiii. for to clothe the naked. ¶ The.v. for to by
syte the sycke persone. ¶ The.vi. for to comforte pooze
pylsoners. ¶ The.vii. for to bery or helpe by thy almes
the dede body of Cristen people.

¶ Here foloweth the. vii. dedely synnes

Dryde/Enuye/wrath/Slouth/Couetise/Glo
tony/and Lechery. ¶ Dryde is loue of hym
selfe inordynate. or of his proper excellency.
Of whome come bostryng. ostentacion. ypo
crisy. simnata. & suche lyke. ¶ Enuy is ody
ousnes/or hatred of an other man is selycite Joy & pros
perite/of whome comyth & spryngyth detraction. back
bytynge. murmor. and groggyng. dissensyon. stryfe &
bate. and false Jgement. ¶ Wrath is inordynate ap
petyde and desyre of vengeaunce & cruelnes. of an other
man whiche is malyce and hatered in herte. Of whom
come moche yll wordes. dedes. fitynge. persecucion. and
murder. man slawter and moche myschefe. ¶ Slouth
is hatered and lothsomnes of good warkes/ and vertus
ous occupacion for to auoyde ydelnes of mynde/enemy
to the soule and moder of all vyce. By this synne comyth
cowarnes and wekenes. dulnes and heuynes. and suche
other vyces. ¶ Auaryse and Couetyse is inordinate lo
ue to goodes worldly mouabyll and vnmouabyll. laus
fully or vnlawfully gottyn or purchasyd. Of this synne
spryngyth and comyth. disseyte. sacrilege. synmony and
all yll gottyn good. ¶ Glotony is a loue inordynate of

immoderate delectacion & pleasoure in tastynge of me-
tis and dzyntes. And by this synne man offendeth god
v. maner wyse. that is to saye in tyme/ qualite/ quantite/
te/ audite/ And in curius appayryng of metys & dzyntes
¶ First to ete ouer tyuely. or ouer lately/ & ouer ofte. ii.
whā they study & seke ouer moche delicate metys & dzyntes.
iii. whā they Ete and dzynte ouer moche. And by
that falleth to vomyttis and dzyntenshype. And taketh
awaye the wyttes & mannes reason. iiii. in hasty etynge
and dzyntyng. v. in ouer moche curyouse preparynge
of delicate metys and dzyntes/ for bodely pleasoure.
Vnde berlus. Bre. prope. laute. nini. ardent. studio.
¶ Lechery is callyd inordynat appet-
yte and desyre of bodely and flesshely delectacyon. and
venerius pleasour of the fleshe. whiche dayly poysoneth
and infectyth all the worlde. This synne begynneth of
foule cogitacions and thoughtes. And if they at begyn-
nyng full sone and lyghtly be not put awaye and mys-
ghately withstonde. be remembraunce of Cristes passyon.
of thy dethe and the fyre of eternall dampnacion in hell
¶ Els of these wyckyd thoughtes aryseth. vii. degrees of
lechery. firste is sufferaunce of sensuall pleasoure & Le-
cherous thoughtes. ii. is longe taryng and morosite in
the same. iii. is consentynge to the dede of lechery. iiii. is
vnchast countenaunce and lokynge. v. is foule spekyng
and talkyng. vi. is lecherous tetryng. vii. is the synful
dede and actuall opacion. Also of this synne ben. v. gens-
ders and spyces. ¶ The firste spyce of lechery is forny-
cacion whiche is betwene synnyll man and synnyll wo-
man. ¶ The seconde spyce. is auoutrye betwene wed-
ded folkes. brekyng the sacramente of matrymonye.
¶ The. iii. spyce. is callyd stuprum. that is deflowryng of

virgins vnlawfully. As by oppressions or Rape. ¶ The
iiii. spyce of lechery is callyd incestus. which is lecherus
delynge with theyr kynnes folkes and of affynyte. this
is for all tempozall and spirituall folkes. ¶ The. v. spy-
ce of lechery and abhominacyon is callyd petri contra
naturam. synne agaynst kynde. As mā with best or wo-
man. Also man with man/ or woman with womā. Also
prouokynge inordinat foule policions. This synne crye
vengeaunce afoze god. 

¶ Here foloweth the. vii. pzyncipall vertues.

That is to say first. iii. theologicall & dyuine stu-
des. þ is to say fathe. hope & charite. Also. iiii. Car-
dynall & pzyncipall vertues. þ is to say Right wysle. prus-
dence. tēperaūce. & goostly strength. ¶ The acte of iustye
ce and right wysnes is to do and dele truly after ryght.
¶ The acte of prudēce is wysely to dele and chese good
and vertue. ¶ The acte of the temperaūce is for to mes-
sure and tempat bodely pleasoure. ¶ The acte of goost-
ly strengthe is for to be stronge myghty and constant in
bodely & goostly aduersyte tribulacion & temptacion.

¶ Here foloweth the. vii. Sacramentis.

Firste is the sacramentis of baptyzm agaynst ory-
gynall syne. ¶ The sacramēt of penaūce ayenst
mortal synne. ¶ The sacrament of extreme un-
ction agaynst actuall venypall synne. ¶ The sacra-
ment of order and Priesthode agaynst our infirmyte of
ignoraūce. ¶ The sacrament of confirmation agaynst
pusillanymyte. cowardnes or wekenes. ¶ The blyssed sa-
crament of the auter agaynst Malice. ¶ And the sacra-
ment of matrymony agaynst concupiscens of the body.

¶ Impressum per Richardum Wynson.

